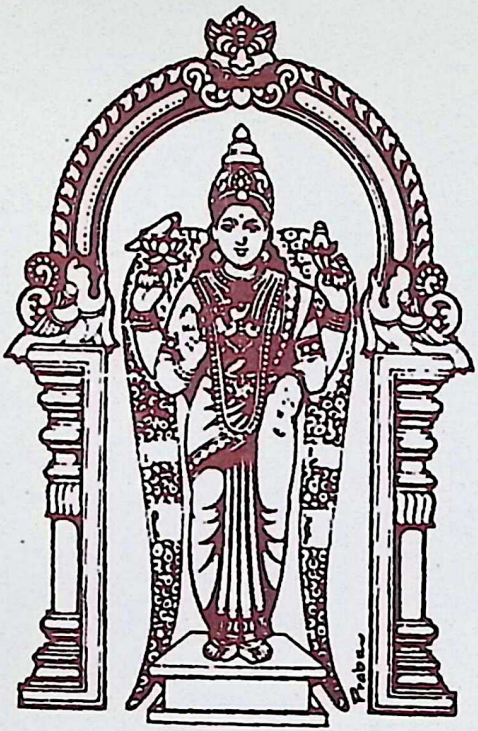
Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

ANANDASAGARASTAVA
of
Mahakavi Sri Nilakanta Dikshithar



Sree Meenakshi of Madurai

Text with English translation and notes
By
P.S.KRISHNAN and S.N.SASTRI

Published by
MAHAKAVI SRI NILAKANTA DIKSHITHAR FOUNDATION

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Digitization by Hindu Heritage Foundation of America, HHFA(USA)

MAHAKAVI SRI NILAKANTA DIKSHITHAR FOUNDATION

PREFACE

Mahakavi Sri Nilakanta Dikshithar Foundation has been established with a view to perpetuating the memory of the great Saint-Poet-Stateman of the Seventeenth Century who was a Minister to the great Thirumalai Naickan of Madurai. Sri Nilakanta Dikshithar is believed to have experienced Saakshaathkaara of Goddess Meenaakshi. He needs no introduction to scholars, students and lovers of Sanskrit. He was undoubtedly the most notable figure in the field of Sanskrit letters of the Seventeenth Century.

The objectives of the Foundation include :

1. Celebration of the Birth and Death Anniversaries of Sri Dikshithar in a suitable manner.
2. Publication of all his works with translations wherever feasible.
3. Arrangement of endowment lectures annually.
4. Construction of a Memorial Building at Palamadai, his last resting place, where all functions connected with his memory can be held.

The Board of Trustees consists of : P.A. Seshan - President, P.S. Ganapathy - Vice President, P.S. Krishnan - Vice President, P.S. Natarajan - Secretary, P.N. Subramanian - Treasurer and Members : P.S. Ananthnarayanan, P.C. Meenakshisundaram, P.M. Ramachandran, G. Venkataraman, P.R. Gopalan and P.R. Sankaran.

In pursuance of the objectives, the publication entitled '***Anandasagarastava***' is being released during the Aradhana celebrations this year on Wednesday, the 3rd January 2001. The work regarding the publication of his Magnum Epic entitled '***Sivaleelarnavam***' is well under progress and is scheduled to be issued shortly. It is the intention of the Foundation to complete arrangements for publishing all his remaining works at suitable intervals and also take appropriate measures for achieving other cherished objectives.

Sri Appayya Dikshithar hands over scriptures to Sri Nilakanta Dikshithar

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Anandasagarastava

of

Mahakavi Sri Nilakanta Dikshithar

Text with English translation and notes

By

P.S.KRISHNAN and S.N.SASTRI

Published by
MAHAKAVI SRI NILAKANTA DIKSHITHAR
FOUNDATION
21, (Old #10), V Trust Cross Street,
Mandavelipakkam, Chennai 600028

2000

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

All Rights reserved

First Edition 2000

Price Rs. 35/-

U.S. $5

Copies can be had from:-

1. **Mahakavi Sri Nilakanta Dikshithar Foundation,**
   21 (Old #10), V Trust Cross Street, Mandavelipakkam,
   Chennai 600028.
   Tel:4942687

2. **Jayalakshmi Indological Book House**
   6, Appar Swamy Koil Street (upstairs),
   (opp. Sanskrit College),
   Mylapore Chennai 600 004
   Tel.4990539

Printed at:
Kumaran Graphics
37, Periyapalli Street,
Mandavelipakkam, Chennai 600 028.
Tel. 494 3268

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

INTRODUCTION

Sri Nilakanta Dikshita is one of the most outstanding names in the world of Sanskrit letters of the medieval times. Both by the quality and by the variety of his writing he ranks among the most considerable figures in Sanskrit letters of all times. But by the accident of his having been in the extreme South and due to the general decline in interest in Sanskrit literature in later days, he has not had that meed of recognition which his genius and achievement entitle him to. Even in the South where he is a household name the interest has been mainly in his gnomic and witty writings. But it is as a literary artist first and foremost he should be studied.

In this context it is gratifying to note that in recent times Sanskrit scholars have taken to a study in depth of Sri Nilakanta and his works—mention may be made of Dr. S. Viswanathan of Vivekananda College, Dr. S. Jagadeesan of Madura College, Dr, Joshi of Nagpur and Monsieur P.S. Filliozat of Pondicherry. We may hope that the good work done by these savants will lead to a greater appreciation of Sri Nilakanta and his poetry.

We do not have complete information regarding the number of works of which Sri Nilakanta was the author. But it is generally accepted that the following are from his pen.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Major works—
(1).Sivalilarnava, (2)Gangavatarana,
(3) Mukundavilasa, (4) Saubhagya-chandratapa,
(5) Nalacharitranataka, (6) Nilakanta Vijaya Champu,
(7) A commentary on Kaiyata's Mahabhashyapradeepa,
(8) Sivatattvarahasya, a commentary on Siva Ashtottara.

Minor works –
(9) Anyapadesasataka, (10) Anandasagarastava,
(11) Kalividambana, (12) Chandirahasya,
(13) Raghuvirastava, (14)Vairagyasataka,
(15) Santivilasa, (16) Sivotkarshamanjari,
(17) Sabharanjanasataka,
(18) Gurutattvamalika.

All the above except Nos. 3,4, and 7 have been printed. While this is not the place for making a critical assessment of his works, I may in brief state that versatility, a fine sense of humour, felicity of expression, stupendous scholarship, comprehensive vision and at the heart of all an abiding faith in our Sanatana Dharma are the distinguishing features of Sri Nilakanta's writings.

His Anandasagarastava is the testament of his spiritual yearnings and final fulfilment. The poem is addressed to Goddess Meenakshi, the presiding deity of Madurai. In the first part of the poem, the poet analyses, one by one, the Jnana, Karma and Bhakti margas and finds no hope in these disciplines for a soul yearning for immediate release from the whirlpool of Samsara (verses 7, 18, 24, 30 and 32). And the sorely

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

tried and tired soul of the poet finds peace and freedom from torment and misery in the boundless compassion of the Mother.

In a different way, the English poet, Francis Thompson, has delineated the motiveless compassion of "The Tremendous Lover"" (God) in "The Hound of Heaven". There the poet dismisses as unsatisfying -- self-sufficiency, love of one's kind, man, woman or child, the joys of the world-- in the absence of the Divine Lover. When the soul finally understands the futility of finding peace away from Him and yields itself to Him it finds fulfilment.

" I am He whom thou seekest
Thou dravest love from thee who dravest me".

In our poem the pilgrim's progress is not a flight from God but an earnest seeking of Him (Her). But what both poems emphasise despite their different approach is the inescapable truth that the need of man for God is greater than anything else and in mystic union with the Supreme alone does he find the bliss that he in vain seeks in things of the world.

The stanzas which follow may be considered as the second part of the poem. They are a description of the Divine Mother from head to foot and are superb specimens of Sri Nilakanta's poetry. Fine imagery, gorgeous diction, apt similies, perfect rhythm and above all the God-intoxicated man's intense passion all combine to produce an overpowering sense of joy and exaltation. The melodious cadence of the Vasantatilaka metre falls enchantingly on our ears and lingers in our memory. Well may the

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Sahrdaya partake of the Svanubhava of the poet and say with him, (v.53)-- "O Mother, contemplating within myself Your form from head to foot, every limb of which is very auspicious for the whole universe, floating on the succession of waves of the ocean of Bliss, I have lost count of the days that have passed".

This fine lyric was translated into English and Tamil by the late Y. Mahalinga Sastri and was first published in 1944 as No.12 of the Kamakoti Granthavali. But it is now out of print. The present translation will, it is hoped, be found useful by students of Sanskrit in general and of Sri Nilakanta in particular. The translation closely follows the Sanskrit text but at the same time felicity of expression has not been sacrificed by too rigid an adherence to literalness.

We hope this publication will enable the English-knowing Sanskrit loving public to appreciate and enjoy one of the most moving lyrics in Sanskrit literature.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

श्रीः

।। आनन्दसागरस्तवः ।।

विज्ञापनार्हविरलावसरानवाप्त्या
मन्दोद्यमे मयि दवीयसि विश्वमातुः।
अव्याजभूतकरुणापवनापविद्धा-
न्यन्तः स्मराम्यहमपाङ्गतरङ्गितानि।। १।।

1. Not having been able to get even those rare opportunities for placing my entreaties before Her, all my attempts in this direction having failed, when I feel myself to be distant from the Mother of the Universe, I contemplate within myself the waves of her side-long glance caused by the breeze of Her genuine compassion.

Note: In the first two lines the devotee-poet compares himself to a humble petitioner who wishes to place his grievances before his monarch but is unable to do so because he has no access to the royal presence. In the next two lines it is indicated that, while the monarch is not accessible to everyone, the Goddess resides in one's own heart and can therefore be approached and prayed to there. One who considers the Goddess as external to, and separate from, oneself, will find Her to be distant; while one who sees Her within oneself (as dwelling in one's heart) will always have Her grace. The Br. Up. says (1.4.10) that one who worships God as different from oneself is an ignorant person. All the upanishads say that Brahman should be meditated upon in the heart as identical with one's own self. These Vedantic teachings are implied in this verse.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

आवेद्यतामविदितं किमथाप्यनुक्तं
वक्तव्यमान्तररुजोपशमाय नालम्।
इत्यर्थ्यसे किमपितच्छ्रवणे निधातुं
मातः प्रसीद मलयध्वजपाण्डयकन्ये।।२।।

2. What can I tell You which You do not already know? All the same, if what I wish to say is not said, my internal suffering will not be assuaged. So I implore You to listen to me, O Mother; shower Your grace on me, O Daughter of the Pandya King Malayadhwaja.

आक्रन्दितं रुदितमाहतमानने वा
कस्यार्द्रमस्तु हृदयं किमतः फलं वा।
यस्या मनो द्रवति या जगतां स्वतन्त्रा
तस्यास्तवाम्ब पुरतः कथयामि खेदम्।।३।।

3. If I wail, weep or beat my breast (lit. face) whose heart will melt and (even if somebody's does) how will I benefit from it? Before You, O Mother, whose heart melts and who are the controller of the universe, I shall narrate my sorrow.

Digitization by Hindu Heritage Foundation of America. HHFA(USA)

पर्याकुले मनसि वाचि परिस्खलन्त्या-
मावर्तगर्त इव चक्षुषि घूर्णमाने।
कस्तेऽभिधास्यति शिवे मम तामवस्थां
काले दयस्व कथयामि तवाधुनैव।।४।।

4. At the time (of my death) when my mind is agitated, my speech falters and my eyes whirl as though caught in the centre of a whirlpool, who will tell You, O Sivaa (Devi), about my state? So I beseech You now itself to bestow Your grace (on me) at the proper time.

Note: At the time of death, when one's faculties almost cease to function, one is not in a position to pray to the Goddess. So the devotee prays that She may take note of his prayer now and bestow Her compassion on him at the time of death. Similar sentiments are expressed in Mukundamala, verse 8 and Subrahmanyabhujangam, verse 20.

भक्तिं करोतु नितरां सुरजातिमात्रे
ग्रामीणजन्तुरिव पौरजनेषु लोकः।
अन्यत्र देवि भवदीयपदारविन्दा-
दाकृष्यमाणमपि मे हृदयं न याति।।५।।

5. People may practise intense devotion to various gods, in the same way as villagers look upon towns-people (with awe and respect); but, O Devi, my mind does not go anywhere other than to Your lotus-feet even if dragged.

Digitization by Hindu-Heritage Endowment, USA. HHFA(USA)

Note: The various gods are superior to human beings only in a manner similar to te superiority of towns-people to villagers. The devotee of the Devi is not attracted towards such lower deities. His heart is dedicated to the Devi who is none other than the Supreme Being, the Brahman of Vedanta.

अङ्गीकुरु त्वमवधीरय वा वयं तु
दासास्तवेति वचसैव जयेम लोकान्।
एतावतैव सुकरो ननु विश्वमात-
रुद्दण्डदण्डधरकिङ्करमौलिभङ्गः।। ६।।

6. Accept or reject us; by merely calling ourselves Your devoted servants, we shall conquer the worlds; by this means alone it is easy for us, O Mother of the universe, to break the heads of the messengers of Yama who come with upraised staff.

Note: Devotion to the Goddess who is the Supreme Being liberates one from the clutches of Yama, that is to say, from the cycle of birth and death.

वेदान्तवाक्यजनितं विमलं विचारै-
रासाद्य बोधमनुचिन्तनतोऽपरोक्षम्।
मुक्तिं व्रजन्ति मनुजा इति सूक्तिमाद्या-
मालम्ब्य कस्तरितुमर्हति शैलकन्ये।।७।।

7. By acquiring the pure knowledge contained in the upanishads and by reflection and sustained contemplation thereon, men can attain

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

liberation,--- so say the ancient Revelations; but who can cross (the ocean of *samsara*) depending on these words alone, O Daughter of the Mountain?

Note: It is pointed out here that the path of knowledge (*jnana yoga*) is extremely difficult. This idea is further elaborated in the succeeding stanzas to bring out the superiority of *prapatti* or total surrender.

एकैकवेदविषयाः कति नाम शाखा-
स्तासां शिरांसि कति नाम पृथग्विधानि।
अर्थावबोधविधुरोऽक्षरलाभ एव
केषां नृणां कतिभिरस्तु शरीरबन्धैः।।८।।

8. How many different recensions there are in each Veda! And how many different upanishads in each of these recensions! How many births will be needed for a mere learning by rote of these texts, not to speak of the study of their meaning!

न्यायाः परस्परविभिन्नदिशः सहस्र-
मुच्चावचानि च भवन्त्युपबृंहणानि।
एवं स्थिते गिरिसुते निगमोपलानां
तात्पर्यसारमवधारयितुं क्षमः कः।।९।।

9. There are a thousand (meaning, innumerable) philosophical systems running in divergent

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

directions, with diverse commentaries and supplementaries; that being so, O Daughter of the Mountain, who has the capacity to comprehend the essence of the teaching of the upanishads, which is like extracting sap from stone!

अस्त्वक्षरग्रहविधिर्जनुषां सहस्रै-
रापाततो भवतु नाम ततोऽर्थबोधः।
दुर्वादिकल्पितविकल्पतरंगसान्द्रा-
न्दुष्पूर्वपक्षजलधीन्कथमुत्तरेयुः।।१०।।

10. One may perhaps succeed in learning the texts alone in thousands of lives and perhaps even understand their meaning in a general way; but how can one cross the oceans of specious objections which are full of waves in the form of the divergent arguments conjured up by perverse disputants?

Note: These verses are not to be understood literally. They are only intended to convey that the path of knowledge is very difficult and that for the majority of human beings total surrender to the Devi is the most suitable and practical means of obtaining liberation.

ब्रह्मेति शक्तिरिति बन्धविमोचनीति
मायामयीति मदनान्तकवल्लभेति।
सप्ताष्टशब्दपरिवर्तनमात्र एव
सामर्थ्यमावहति शास्त्रपरिश्रमोऽयम्।।११।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

11. The effort of learning the scriptures yields merely the ability to juggle with seven or eight words such as Brahman, Sakti, Bandhavimochani, All-pervading Maya, Consort of the Destroyer of Kamadeva and so on.

तस्मै प्रसीदसि गिरीन्द्रसुते य इत्थं
सम्पादयेत शनकैरपरोक्षबोधम्।
यस्मै प्रसीदसि स च क्षमतेऽवबोद्धु-
मित्थं परस्परसमाश्रयमेतदास्ते।।१२।।

12. O Daughter of the King among Mountains, You confer Your grace only on one who attains direct (immediate) knowledge (of the Self) gradually in this manner; and it is only one who has received Your grace that can attain this knowledge; thus this is a vicious circle of mutual dependence.

आकर्णय त्वमिममभ्युपगम्य वादं
जानातु कोऽपि यदि वा हृदयं श्रुतीनाम्।
तस्याप्यसंख्यभवबन्धशतार्जितोऽयं
द्वैतभ्रमो गलतु जन्मशतैः कियद्भिः।।१३।।

13. Listen! Accepting this argument (that liberation can be attained through the path of knowledge), even if one is able to understand the purport of the Vedas, after how many hundreds of lives will this delusion of duality acquired as a result of hundreds of ties in innumerable past lives, disappear?

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

काले महत्यनवधावपतन्कदापि
क्वाप्यन्तिमे जनुषि कोऽपि गतिं लभेत।
इत्थं समर्थनविधिः परमागमानां
पर्यायसूक्तिविधया नयनं नजर्थे।।१४।।

14. Perhaps (a rare) one may get liberation at the end of an indefinitely long period of time, in one's final birth, provided one has never fallen (from the highest standards of conduct, etc). This postulation of the Vedas is only an indirect way of saying that it is not possible of attainment.

एकापवर्गसमये जगतोऽपवर्गः
सर्वापवर्गसमये पुनरस्तशङ्कः।
ईदृग्विधं कमपि पक्षमिहावलम्ब्य
स्थातुं सुखं क्षममनेन पथा प्रवृत्तैः।।१५।।

15. When one person is liberated, the whole world will be liberated; at the time of universal liberation there is no doubt about liberation (for any particular individual)--- accepting either of these views, those who have embarked on this path (of knowledge) can remain complacent without exerting themselves.

Note. There is a reference here to two different theories about liberation in Advaita Vedanta. These are expounded in Srimad Appayya Dikshita's work 'Siddhantalesasangraha'. One theory is known as

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'ekajivavada'. According to this there is in fact only one jiva in the universe, all the others being only like those seen in a dream. It is only when this one jiva becomes liberated that all the others can get liberation. The second theory is known as 'nanajivavada, according to which there are innumerable jivas, all of which are reflections of Isvara (God). When one jiva gets liberation he becomes identified with Isvara only and not with Brahman. Final liberation, which is identification with Brahman, takes place only when all the jivas have attained liberation. Thus, in both these theories, no single jiva can get liberation till all the jivas are liberated. Therefore it follows that individual effort cannot; by itself, lead to liberation. The idea here is not to disparage the path of jnana or knowledge, but to emphasize the superiority of prapatti or total surrender, which is the path advocated in the present work.

अभ्यस्य वेदमवधार्य च पूर्वतन्त्र-
मालक्ष्य शिष्टचरितानि पृथग्विधानि।
अध्यापनादिभिरवाप्य धनं च भूरि
कर्माणि मातरलसाः कथमाचरेयुः।। १६।।

16. Having studied the Vedas, mastered the Purvamimamsa and understood the diverse practices of the officiating priests, having amassed a fortune by teaching, etc, how can these people, becoming lazy at the end, perform the rituals, O Mother!

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

आयस्य तावदपि कर्म करोतु कश्चि-
त्तेनापि मातरधिकं किमिवानुभाव्यम्।
आस्ते सुखं य इह भारतवर्षसीम-
न्यास्ते स किञ्चिदित उत्तरतोऽपसृत्य।।१७।

17. All the same, suppose one performs the rituals laid down, with great effort; but, O Mother, what greater enjoyment will one get (as a result)? Whatever pleasures he enjoys here within Bharatavarsha, the same alone he will be able to enjoy after moving a little above (i.e. going to a higher world like heaven).

Note. 'Bharatavarsha' stands for this world. The pleasures in heaven, earned by the performance of Vedic rituals with great effort, will not be different in kind from those enjoyed on earth.

कर्म त्यजेम यदि नूनमधःपतेम
यद्याचरेम न कदापि भवं तरेम।
कर्म त्यजेदिति चरेदिति च प्रवृत्ताः
भावेन केन निगमा इति न प्रतीमः।।१८।।

18. If we abandon Karma (the prescribed rituals), we will certainly fall into perdition; if we perform it, we will never cross over the ocean of transmigration. "Give up Karma", "Perform Karma"--- with what intention do the Vedas say both ways, we are not able to understand.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

कर्मण्यकर्मविधिरेष यदाचरन्ति
कर्माणि तत्तदनुबन्धजिहासयेति।
सत्यं तथाप्यभिनवो भविता न बन्धः
प्राचीनबन्धहरणे क इवाभ्युपायः।।१९।।

19. It is true that the performance of action without desire for the fruit thereof is non-action in action and no new bondage is created by such performance of action; but what is the means of destroying the old bonds?

Note. In the Bhagavad-gita the Lord says that if actions are performed without desire for the fruit and as an offering to God, such actions do not cause bondage. By performing actions in this manner one can avoid new bonds. But the bondage already existing in the form of '*sanchita karma*' as a result of actions performed in innumerable past births cannot be destroyed in this manner. It will be destroyed only when one realises one's identity with Brahman. This is what is referred to here.

प्रारब्धकर्म कियदारभते कियद्वा
प्रारप्स्यते कियदिदं क इवावधत्ताम्।
कालःकियानिव मया प्रतिपालनीयो
यस्य क्षणार्धमपि कल्पशतत्वमेति।।२०।।

20. How much is (my) *prarabdha karma* which has already begun to take effect, and how much

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

(of my *sanchita karma*) is to take effect in future? Whoever can determine this? How much time will I have to wait, I for whom even half a moment seems like a hundred *kalpas?*
Note. A *kalpa* is one day of Brahma, the Creator. It is equivalent to 4320000000 human years.

पुंसः क्षणार्धमपि संसरणाक्षमस्य
सांख्यादयः सरणयो न विशन्ति कर्णम्।
संख्याय गांगसिकताः सकलाश्च सूक्ष्मा
भुङ्क्ष्वेति वागिव महाक्षुधयार्दितस्य।।२१।।

21. For a person who is unable to bear this existence even for half a moment, the paths of knowledge, etc, do not appeal at all; they are like telling a person suffering from intense hunger that he may eat after having counted all the minute sands on the banks of the Ganga.

भक्तिस्तु का यदि भवेद्रतिभावभेद-
स्तत्केवलान्वयितया विफलैव भक्तिः।
प्रीतिस्त्वयि त्रिजगदात्मनि कस्य नास्ति
स्वात्मद्रुहो न खलु सन्ति जनास्त्रिलोक्याम्।।२२।।

22. What is devotion? If it is only a form of love, then it is not of any use because it is present in everyone; who does not have love for You, the inner self of all the three worlds? There is indeed none in all the three worlds who hates himself.

Digitization by Hindu Heritage Foundation of America. HHFA(USA)

Note. '*Kevalanvayita*' --- According to Advaita Vedanta, the individual self is non-different from the universal Self. The Goddess is the universal Self or Brahman. Therefore, to say that one loves the Goddess amounts only to saying that one loves one's own self. There is no one in the world who does not love his own self. So, if devotion is defined as love of the Goddess which, in other words, is love of one's own self, there is no one in the world who does not have devotion in this sense. Such a devotion cannot be sufficient for liberation because, if it were, everyone would automatically get liberation, which is not an acceptable proposition. Brihadaranyaka upanishad, 2.4.5 says that everything in this world is loved, not for its own sake, but only for the sake of one's self. This is hinted at here.

आत्मा समस्तजगतां भवतीति सम्य-
ग्विज्ञाय यद्वितनुते त्वयि भावबन्धम्।
सा भक्तिरित्यभिमतं यदि सिद्धमिष्टं
व्यर्थं विशेष्यमलमस्तु विशेषणं नः।।२३।।

23. " Having clearly understood that You are the Self of the whole universe, to bind oneself by love towards You is devotion"--- if this definition is given, the desired object is (no doubt) attained; but then the qualifying attribute is sufficient; the qualified is not necessary.

Note. One could qualify the definition of devotion as 'love' as given in the preceding stanza by adding a qualification to the effect that devotion is 'love accompanied by the realisation of the identity of one's self with Brahman (whose Saguna aspect the Goddess is)'. This is the 'qualifying attribute' (viseshana). But if such a qualification is added, that qualification alone is sufficient,

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

because the realisation of the identity of one's self with Brahman is itself liberation. If one has attained that realisation, there is no more any question of love of the Goddess being the means for liberation, because the individual then merges in Brahman. Thus the 'qualified' (or viseshya), namely, 'love of the Goddess' becomes unnecessary.

स्वात्मेतरत्वमवधार्य परत्वबुद्ध्या
यत्प्रीयते गुरुजनेष्विव सैव भक्तिः।
स्यादेतदेवमियमेव तु मे जिहास्या
द्वैतभ्रमात्किमधिकं भवबन्धमूलम्।।२४।।

24. "Looking upon You as different from one's self and with the consciousness of Your superiority, to love You as one loves one's preceptor and elders, is devotion"--- if this is the definition, it is not acceptable to me; what is there that makes one more firmly rooted in the bondage of transmigratory existence than the delusion of duality?

Note. Duality is a delusion and it is this delusion that is the cause of repeated births and deaths.

सेवैव भक्तिरिति कर्मपथप्रवेशः
सेव्यप्रसादफलका किल कर्मसेवा।
ध्यानप्रवाह इति चेच्छ्रवणात्तृतीयः
प्रागेव मातरयमाकलितोऽभ्युपायः।।२५।।

25. "Service alone is devotion"—to say so is to take the path of karma; and service in the form

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

of performance of any action is indeed productive of the grace of the one served. If it is said that devotion is a flow of contemplation, it comes third after hearing (sravana) and it is a method that has already been considered before, O Mother!

Note. If devotion is defined as service, i.e. worship of the Goddess by means of rituals, that is none other than the path of karma. If it is defined as contemplation, it takes us back to the path of knowledge (jnana) in which the three steps are hearing the scriptures from a preceptor (sravana), reflection on them (manana) and contemplation (nididhyasana). Both these paths of karma and jnana have already been considered and rejected.

अत्रैव दास्यसि विमुक्तिमथापि याचे
मातः शरीरपतनं मणिकर्णिकायाम्।
अस्तु स्वकृत्यमनुकम्पनमीश्वराणां
दासस्य कर्मकरतैव तथा स्वकृत्यम्।।२६।।

26. You will give me liberation here itself, but still I pray, O Mother, that my body may fall in Manikarnika ghat (in Varanasi). The duty of the masters may well be to show compassion, but the duty of the servant is only the performance of service.

Note. As a devoted servant of the Goddess it is the duty of the poet, he says, to go to Varanasi to receive the Taraka Mantra from Lord Siva at the time of his death, so that he may get liberation.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

सद्यो भवेत्सुकृतिनामुपदेशलाभः
पापात्मनां बहुतिथे समये व्यतीते।
इत्यादिभिः किल पुराणवचोभिरम्ब
वाराणसीमपि न याचितुमुत्सुकोऽस्मि।।२७।।

27. Those who have performed meritorious deeds may get the instruction (of the Taraka Mantra) immediately, but those who have committed sins will get it only after the lapse of a long period of time. In view of these words of the Puranas, O Mother, I do not feel encouraged even to ask for (the dropping of my body in) Varanasi.

Note. It is said in the Puranas that if one dies in Varanasi one will be imparted upadesa of the Taraka Mantra by Lord Siva Himself and get immediate liberation. But this will happen only to those who have earned sufficient 'punya'. Others may have to wait for a long period for liberation.

आक्रान्तमन्तररिभिर्मदमत्सराद्यै-
र्गात्रं वलीपलितरोगशतानुविद्धम्।
दारैः सुतैश्च गृहमावृतमुत्तमर्णै-
र्मातः कथं भवतु मे मनसः प्रसादः।।२८।।

28. My mind is overrun by enemies such as pride, envy, etc, my body is ravaged by wrinkles, grey hair and hundreds of ailments; my house is

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

occupied by creditors in the form of wife and children; O Mother, how can I attain tranquillity of mind?

धन्याः कति त्रिभुवने परमोपभोग्यं
संसारमेव परमेश्वरि भावयन्तः।
आभासरूपमवबोधमिमं समेत्य
क्लिश्ये कियत्कियदहं त्वमुना भवेन।।२९।।

29. O Paramesvari, how many are the fortunate ones who look upon this transmigratory existence as the highest enjoyment in the three worlds! But, having got a vague understanding (of the unreality of this worldly existence) how much I am suffering from this existence!

Note. People who do not care to look beyond mere sensual pleasures think that this worldly existence is most enjoyable, but one who has some inkling of the transitory and illusory nature of worldly pleasures is unhappy and yearns for liberation from this cycle of birth and death.

का संसृतिः किमपचारनिबन्धनेयं
कीदृग्विधस्य तव किं क्षतमेतयेति।
प्रश्ने तु नास्मि कुशलः प्रतिवक्तुमेव
खेदस्तु मे जननि कोऽप्ययमेवमास्ते।।३०।।

30. What is this 'Samsara' (transmigratory existence)? What transgressions have caused this? What harm has been caused to you by it and what kind of being are you? ---To such

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

questions I have no answer; but, O Mother, I do feel a certain indescribable sorrow.

एवं गतस्य मम सांप्रतमेतदर्ह-
देमौपयिकमित्थमिदं च साध्यम्।
अस्मिन्प्रमाणमिदमित्यपि बोद्धुमम्ब
शक्तिर्न मे भुवनसाक्षिणि किं करोमि।।३१।।

31. I have no capacity even to know (such things as)--- "For me in this state this is the proper thing (to do) now, this is the means, this is the aim and this is the authority for it", O Witness of the worlds, what can I do?

Note. The devotee-poet expresses his utter helplessness and his inability, on his own, to analyse the cause of his sorrow and find a solution.

न ज्ञायते मम हितं नितरामुपायो
दीनोऽस्मि देवि समयाचरणाक्षमोऽस्मि।
तत्त्वामनन्यशरणः शरणं प्रपद्ये
मीनाक्षि विश्वजननीं जननीं ममैव।।३२।।

32. I do not know what is good for me. I do not at all know the means (of attaining it); I am without resources, O Devi, and I am incapable of performing the prescribed rituals; therefore I who have no other refuge take refuge in You, O Meenakshi, the mother of the universe, as also my Mother.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

किञ्चिन्मया श्रुतिषु किञ्चिदिवागमेषु
शास्त्रेषु किञ्चिदुपदेशपथेषु किञ्चित्।
आघ्रातमस्ति यदतो भवतीं वरीतुं
गोप्त्रीति काचिदुदपद्यत बुद्धिरेषा।।३३।।

33. From the little I have imbibed from the Srutis, the Agamas, the Sastras and the teachings of Gurus, the thought of choosing You as my Protectress has arisen in me.

ब्रह्मैवमेवमहमेष तदाप्त्युपाय
इत्यागमार्थविधुराः प्रथमे दयार्हाः।
त्वद्रक्षकत्वगुणमात्रविदो द्वितीया
इत्यर्थये सदधिकारनिरूपणाय।।३४।।

34. Those who are most deserving of compassion are those who are devoid of the knowledge contained in the scriptures, such as, "Brahman is like this, I am like this, this is the means of attaining that (Brahman)". Those who know nothing other than Your quality as the Protectress come second in order (of those deserving compassion); this I plead as the criterion for determining eligibility (to Your grace).

Note. As stated in verse No.32, the poet, having considered the paths of Karma, Bhakti and Jnana and come to the conclusion that they are all difficult to practise, especially for one who cannot brook even a little delay in getting

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

release from the bondage of Samsara, surrenders himself totally to the Mother of the universe, seeking Her grace. In choosing the Mother as the Protectress he has been guided by what he has learnt from the scriptures and the teachings of elders. The choice of the Protectress is one of the six limbs of Prapatti or total surrender.

मातः करोषि ममतां मयि यावदीष-
त्तावद्यते मम ततः किमिवास्ति साध्यम्।
मामित्थमित्थमुपयुङ्क्ष्व न विस्मरेति
किं स्वामिनं त्वरयते क्वचन स्वभृत्यः।। ३५।।

35. O Mother! Only till the time You accept me, even in a small measure, as Your own, shall I have to put in effort. (Once that happens), what more is there for me to do? Does a servant ever have to urge his master saying "Employ me in such and such a manner, do not forget"?

Note. Once the devotee has been accepted by Devi as Her servant, he need not do anything further on his own; everything will be done according to Devi's will.

त्याज्यं त्यजानि विहितं च समाचराणि
नित्येषु शक्तिमनुरुध्य हि वर्तितव्यम्।
तद्बुद्धिशक्तिमनुरुध्य न कार्यशक्ति-
मित्येतदेव तु शिवे विनिवेदयामि।। ३६।।

36. I shall refrain from what is prohibited and perform what is prescribed (in the scriptures); the obligatory duties should be performed according to one's capacity; but, O Siva (Devi), I

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

would submit that (capacity means) according to my capacity to understand and not my capacity to perform them.

Note. The poet cannot plead financial incapacity to perform the rituals, worship, etc., which are enjoined, because he is very well off. So he explains his inability to perform these in full measure as being due to his limited understanding. This again is not to be understood literally. The object is only to emphasize the fact that performance of all rituals perfectly is very difficult even for the most learned and so taking the path of surrender is the wisest course for all.

आत्मैव भार इति तं त्वयि यो निधत्ते
सोऽङ्गानि कानि कलयत्वलसः प्रपत्तेः।
विश्वस्य साक्षिणि विलक्षणलक्षणा या
विस्रम्भसम्पदियमेव समस्तमङ्गम्।।३७।।

37. He who surrenders himself to You, considering the self itself to be a mere burden, can such an indolent person fulfil all the requirements of the path of surrender (Prapatti)? But my wealth in the form of my total faith (in You), which is unique, itself constitutes all the limbs (of Prapatti), O Witness of the whole universe.

Note. Prapatti or total surrender is constituted of six limbs, namely,

आनुकूल्यस्य संकल्पः--to conceive what is in conformity with the will of God,

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

प्रातिकूल्यस्य वर्जनं -- to reject what is disagreeable to Him,

रक्षिष्यतीति विश्वासः--to have firm faith that He will save,

गोप्त्रृत्ववरणं-- to seek Him alone as the protector,

कार्पण्यं --to feel a sense of utter helplessness, and

आत्मनिक्षेपः-?to surrender one's self to Him in all meekness.

Thus, surrender of one's self is only one of the six limbs and that is not by itself sufficient. But the poet's total faith in the Mother automatically ensures the fulfillment of all the six limbs.

त्वत्प्रेरणेन मिषतः श्वसतोऽपि मातः
प्रामादिकेऽपि सति कर्मणि मे न दोषः।
मात्रैव दत्तमशनं ग्रसतः सुतस्य
को नाम वक्ष्यति शिशोरतिभुक्तिदोषम्।।३८।।

38. O Mother, to me, whose winking of the eyes and breathing are themselves prompted by You, no fault can be attributed even if I err in my actions due to inadvertence; who can accuse a child of over-eating when it eats nothing but what is given by its mother?

Note. If one looks upon every action as prompted by Devi and considers oneself merely as Her instrument and thus carries out the Divine Will without the slightest trace of ego or the sense of agency, no sin can accrue.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

मुक्तिं सिषाधयिषतां निजयैव बुद्ध्या
प्रारब्धकर्म भवतु प्रतिबन्धहेतुः।
त्वामेव साधनतयापि समाश्रितानां
तुल्यं तदम्ब यदि कस्तव वीरवादः।।३९।।

39. Prarabdhakarma may be an obstacle for those who try to get liberation by relying on their intellect alone (i.e. those who adopt the path of Jnana or knowledge); but if it is so even for those who depend on You as the sole means for liberation, then what is this boast of Yours (of being All-compassion), O Mother!

प्रारब्धकर्म गिरिजे भवदाश्रिताना-
मन्यत्र संक्रमय नाशय वा समूलम्।
मर्त्याश्च खल्वपि विषं वपुषि प्रसक्तं
संक्रामयन्ति परतोऽपि च नाशयन्ति।।४०।।

40. O Daughter of the Mountain, transfer elsewhere or destroy completely the Prarabdhakarma of those who take refuge in You; even mortals transfer elsewhere the poison that has entered their body and destroy it.

त्वद्दर्शनश्रवणवन्दनचिन्तनादि-
ष्वक्षाणि देवि विनियुज्य यथाधिकारम्।
रक्षेत्यसंख्यभवसम्भृतयैव मैत्र्या
रुन्ध्यां यदि स्थिरममून्यधुनैव न स्युः।।४१।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

41. O Devi, if, having engaged all my senses in their respective functions of seeing You, hearing about Your deeds, worshipping You and meditating on You, I had fervently importuned You to protect me, with the familiarity acquired over innumerable lives, these (the effects of my Prarabdhakarma) would not have appeared now.

त्रातव्य एष इति चेत्करुणा मयि स्या-
त्त्रायस्व किं सुकृतदुष्कृतचिन्तया मे।
कर्तुं जगत्तिरयितुं च विशृंखलायाः
कर्मानुरोध इति कं प्रति वञ्चनेयम्।।४२।।

42. If You have compassion for me and feel that I deserve to be saved, then save me; why (should You) think about my good and bad actions? You who have unfettered power to create and dissolve this universe, whom are You trying to deceive by pleading inability due to the law of Karma?

त्वय्यर्पितं प्रथममप्पययज्वनैव
स्वात्मार्पणं विदधता स्वकुलं समस्तम्।
का त्वं महेशि कुलदासमुपेक्षितुं मां
को वानुपासितुमहं कुलदेवतां त्वाम्।।४३।।

43. By Appayya Dikshita, when surrendering himself (to You), was his entire progeny also surrendered to You; O Mahesi, how can You

Digitization by Hindu Heritage Foundation of America. HHFA(USA)

renounce me, Your hereditary vassal? And who am I to give up worshipping You, my family Deity?

मौढ्यादहं शरणयामि सुरान्तरं चे-
त्किं तावता स्वमपि तस्य भवामि मातः।
अज्ञानतः परगृहं प्रविशन्परस्य
स्वत्वं प्रयास्यति पशुः किमु राजकीयः।।४४।।

44. If, out of ignorance, I resort to some other god, do I thereby become his possession, O Mother? If the king's cow enters, by mistake, someone else's stable, will it become the property of that person?

आधाय मूर्धनि वृथैव भरं महान्तं
मूर्खा निमज्जथ कथं भवसागरेऽस्मिन्।
विन्यस्य भारमखिलं पदयोर्जनन्या
विस्रब्धमुत्तरत पल्वलतुल्यमेनम्।।४५।।

45. Carrying, in vain, a heavy burden on the head, why do you plunge into the ocean of Samsara, O fools! Casting the entire burden at the feet of the Mother, cross this (ocean) with confidence as if it were only a puddle.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

क्वेदं पतिष्यति वपुः क्व ततो नु गम्यं
को दण्डयिष्यति कियन्तमनेहसं वा।
किं तस्य सन्तरणसाधनमित्यनन्ता
चिन्ता स्थिता त्वयि शनैरवतारिता सा।।४६।।

46. Where will this body fall? Where shall I go thereafter? Who will punish me and for how long? What is the means of crossing this (ocean of Samsara)? --- this endless worry I have gradually deposited at Your feet.

ज्ञानं दिशेयमुत तेन विनोद्धरेयं
प्रारब्धमप्यपलपेयमुतानुरुन्ध्याम्।
इत्थं सकृत्प्रपदनैकवशंवदाया
मातुर्मयि प्रववृते महतीह चिन्ता।।४७।।

47. Shall I give him knowledge, or shall I liberate him without it? Shall I wipe off his Prarabdhakarma or shall I let it run its course? --- such are the serious concerns about me of the Mother who has been won over by me because of my having surrendered myself to her just once.

एतज्जडाजडविवेचनमेतदेव
क्षित्यादितत्त्वपरिशोधनकौशलं च।
ज्ञानं च शैवमिदमागमकोटिलभ्यं
मातुर्यदङ्घ्रियुगले निहितो मयात्मा।।४८।।

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

48. That I have surrendered myself at the feet of the Mother, itself amounts to discrimination between the inert and the sentient, to the ability to examine the *tattvas* such as the earth, etc, and to the knowledge of Siva obtainable from millions of *Agamas.*

Note. The Atman alone is sentient, being Consciousness itself; everything else is inert (including the body, mind and organs). The discrimination between the Atman and the non-Atman (or *atma-anatma-viveka or nitya-anitya-viveka)* is one of the essential pre-requisites for fitness for the path of knowledge. The *tattvas* are thirty-six in number, starting from the earth and going up to Siva. Knowing Siva, which means realising one's identity with the Supreme Self, is liberation (Mukti). All these requirements for liberation are automatically achieved by surrendering oneself totally at the feet of the Devi.

षट्त्रिंशदावरणमध्यजुषि त्वदङ्घ्रौ
हालास्यनाथदयिते निहितो मयात्मा।
भूभूतलत्रिदिववर्तिषु कः क्षमेत
तच्चक्षुषापि निभृतेन निरीक्षितुं माम्।।४९।।

49. O Consort of the Lord of Halasya (Madurai), I have surrendered myself at Your feet which are at the centre of the thirty-six enclosures (Avaranas); therefore, who among the denizens of the nether regions, the earth or heavens can, even by straining their eyes, see me?

Note. Thirty-six Avaranas are spoken of in the Sakta Agamas.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

बन्धं हरिष्यसि सुखं वितरिष्यसीति
निश्चप्रचं निखिलमम्ब तदास्त एव।
सम्प्रत्यहं त्वयि निधाय भरं समस्तं
यन्निर्वृणोमि किमितोऽपि ममापवर्गे।।५०।।

50. You will remove my bondage; You will confer Bliss; all that is no doubt absolutely certain, O Mother! But what greater Bliss can there be for me in liberation than what I enjoy at present, having already deposited all my burden on You.

काश्यां निपातय वपुः श्वपचालये वा
स्वर्गं नय त्वमपवर्गमधोगतिं वा।
अद्यैव वा कुरु दयां पुनरायतौ वा
कः सम्भ्रमो मम धने धनिनः प्रमाणम्।।५१।।

51. Make my body fall in Kasi or in the house of a Chandala, take me to heaven or confer liberation or send me to the nether regions; bestow Your grace on me now or at some future time; why should I worry? The wealthy man has full authority over his wealth.

Note. Having totally surrendered himself to the Devi, the devotee has no need to worry any more, for the Devi will decide his destiny, just as a wealthy man has full authority to decide how to use his wealth.

Digitization by Hindu Heritage Foundation of America. HHFA(USA)

नाहं सहे तव कथाश्रवणान्तरायं
नाहं सहे तव पदार्चनविच्युतिं वा।
मोक्षं दिशैंतदविरुद्धमिदं न चेत्स्या-
न्नैवास्तु मातरपवर्गमहोपसर्गः।।५२।।

52. I cannot bear any hindrance to my listening to Your glory, I cannot bear any interruption of my worship of Your feet; give me liberation if it is not contrary to these; otherwise let me not have this incalculable misfortune of a liberation, O Mother!

Note. To the devotee, devotion is superior to even liberation. He will not accept liberation if that means total merger with the Devi, which would render worship of the Devi impossible. The Bhagavata Purana considers Bhakti to be superior even to Mukti.

आचूडमाचरणमम्ब तवानुवार-
मन्तःस्मरन्भुवनमङ्गलमङ्गमङ्गम्।
आनन्दसागरतरङ्गपरम्पराभि-
रान्दोलितो न गणयामि गतान्यहानि।।५३।।

53. O Mother, contemplating within myself Your form from head to foot, every limb of which is very auspicious for the whole universe, floating on the succession of waves of the ocean of Bliss, I have lost count of the days that have passed.

Digitization by Hindu-Heritage-Endowment of America. HHFA(USA)

पाषाणतोऽपि कठिने शिरसि श्रुतीनां
प्रायः परिक्रमवशादिव पाटलाभम्।
अम्ब स्मरेयममृतार्णवमाथलब्ध-
हैयङ्गवीनसुकुमारमिदं पदं ते।।५४।।

54. O Mother, may I contemplate Your feet rendered red due, as it were, to Your ever moving about in the Upanishads which are harder than stone; they (Your feet) are as soft as the fresh butter obtained by the churning of the ocean of nectar.

Note. It is in the Upanishads alone that knowledge about Brahman, which is the same as the Devi, is contained. This is what is indicated by saying that She walks in the Upanishads. The redness of the feet of the Devi, which is due to the application of a red dye, is attributed by the poet to the hardness (i.e. the difficult nature) of the Upanishads which speak about Brahman.

ये नाम सन्ति कतिचिद्गुरवस्त्रिलोक्यां
तेषामपि स्वयमुपेतवता गुरुत्वम्।
पादेन मूर्ध्नि विधृतेन वयं तवाम्ब
संसारसागरमिमं सुखमुत्तरामः।।५५।।

55. All those who are the Gurus in all the three worlds are themselves endowed with the quality of being Gurus only by Your feet. By placing those feet of Yours on our heads, O Mother, we shall cross with ease this ocean of transmigratory existence.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

साधारणे स्मरजये निटिलाक्षिसाध्ये
भागी शिवो भजतु नाम यशःसमग्रम्।
वामाङ्घ्रिमात्रकलिते जननि त्वदीये
का वा प्रसक्तिरपि कालजये पुरारेः।।५६।।

56. Let Lord Siva take the whole glory of the victory over Kamadeva (Cupid), in which He has really only a (half) share, as it was won by the third eye on the forehead which is common (to You and Siva). But, O Mother, what claim has Purari (Lord Siva) for glory in the victory over the God of Death, which was won by the left leg which belongs solely to You?

Note. The Devi is the left half of Lord Siva in His aspect as Ardhanarisvara. The third eye is therefore common to both of them. But when Lord Siva kicked Yamā to save Markandeya He used the left leg which belongs solely to the Devi.

स्यात्कोमलं यदि मनो मम विश्वमात-
स्तत्पादयोर्मृदुलयोस्तव पादुकाऽस्तु।
स्यात्कर्कशं यदि करग्रहणे पुरारे-
रश्माधिरोहणविधौ भवतूपयोगः।।५७।।

57. O Mother of the Universe! If my heart is soft, let it serve as the sandals for Your tender feet; if it is hard, let it be used as the stone on which You have to place Your feet during Your wedding ceremony with Lord Siva.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Note. The poet implies that his heart should always be at the feet of the Devi.

प्रस्निग्धमुग्धरुचिपादतले भवत्या
लग्नं दृढं यदिह मे हृदयारविन्दम्।
एषैव साग्रभुवनद्विशतीपतित्व-
साम्राज्यसूचनकरी तव पद्मरेखा।।५८।।

58. The lotus of my heart is fixed firmly to the soles of Your feet which are very tender and of a soft splendour; that itself is the lotus sign indicative of Your empire over all the two hundred (and odd) worlds.

Note. There are 224 bhuvanas (worlds) according to the Agamas. The figure of a lotus on the palm or sole of the feet is the sign of royalty according to the Samudrika sastra.

अप्राकृतीं मृदुलतामविचिन्त्य किञ्चि-
दालम्बितासि पदयोः सुदृढं मया यत्।
तन्मे भवार्णवनिमज्जनकातरस्य
मातः क्षमस्व मधुरेश्वरि बालकृत्यम्।।५९।।

59. Forgetting their divine tenderness I have clung to Your feet with force; this childish act of mine, impelled by my fear of being drowned in the ocean of Samsara, O Mother, Queen of Madhura, deign to forgive.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

यत्रानमन्पशुपतिः प्रणयापराधे
मन्दं किल स्पृशति चन्द्रकलाञ्चलेन।
पुष्पार्चनेऽपि मृदितं पदयोर्युगं त-
न्मातस्तुदन्ति न कथं परुषा गिरो मे।।६०।।

60. You pair of feet, which Pasupati, while bowing before You after a conjugal quarrel, touches softly with the edge of the crescent moon (on His forehead), and which are hurt even during a worship with flowers, how can my harsh words avoid bruising them, O Mother!

अव्याजसुन्दरमनुत्तरमप्रमेय-
मप्राकृतं परममङ्गलमङ्घ्रिपद्मम्।
संदर्शयेदपि सकृद्भवती दयार्द्रा
द्रष्टास्मि केन तदहं तु विलोचनेन।।६१।।

61. Even if, moved by compassion, You show me Your lotus feet which are exquisitely beautiful, which nothing can excel, which are indescribable, supernatural and supremely auspicious, with which eyes will I be able to see them?

दिव्या दृशोऽपि दिविषद्ग्रहणोचितानि
वस्तूनि काममवधारयितुं क्षमन्ते।
त्वन्मात्रवेद्यविभवे तव रूपधेये
त्वद्भाव एव शरणं परिशेषितो नः।।६२।।

Digitization by Hindu-Heritage Endowment, America. HHFA(USA)

62. Even divine vision can comprehend only what the gods can grasp; to see Your form, whose splendour can be known only by You, the only means for us is to become Yourself.

Note. The ultimate principle of Advaita, that one has to become identified with the Supreme Being, is brought out in this verse.

अस्मिन्महत्यनवधौ किल कालचक्रे
धन्यास्तु ये कतिपये शुकयोगिमुख्याः।
लीनास्त्वदङ्घ्रियुगले परिशुद्धसत्त्वा-
स्तानात्मनस्तव नखानवधारयामः।। ६३।।

63. In this immense, limitless wheel of Time, some fortunate souls, pure in heart like the Yogi Suka; have merged at the tips of Your feet; we see them as Your toe-nails.

Note. The Yogis who have merged in the feet of the Devi are conceived as the brilliance emanating from Her toe-nails.

आ शैशवान्ममतया कलितस्त्वयासा-
वानृण्यमम्ब तव लब्धुमना मृगाङ्कः।
स्वात्मानमेव नियतं बहुधा विभज्य
त्वत्पादयोर्विनिदधे नखरापदेशात्।। ६४।।

64. The moon, which You have been looking upon as Your own since its childhood, desirous of discharging its debt (to You), regularly divides

Digitization by Hindu Heritage Foundation of America. HHFA(USA)

itself into many parts and deposits them (those parts) on Your feet, in the form of Your toe-nails.

Note. The crescent moon, being on the left side of Lord Siva's forehead, belongs to the Devi and is therefore Her child. In this world everyone is born with three debts—to the ancestors, to the Rishis and to the Gods. It is said in this verse that, in order to discharge its debt to its mother, the Devi, the moon deposits its rays of light on the toes of the Devi. These rays are identified with the splendour of Her toe-nails.

नान्तः प्रवेशमयते किमपि श्रुतं मे
नास्तिक्यवादशिलया प्रतिरुध्यमानम्।
तत्पातयाम्यहमिमां महतीमधस्ता-
त्पादोदकेन कियता परदेवतायाः।। ६५।।

65. Nothing that I have been taught enters into me (my mind), being blocked by the rock of unbelief; by sipping ever so much water poured at the feet of the Supreme Goddess, I shall make this huge rock fall away.

Note. Lack of belief is described as a rock blocking the entry of knowledge. Water poured at the feet of the Devi during worship will, when sipped with devotion, remove this obstacle to knowledge.

सन्नाहिभिर्यमभटैः परिवार्यमाणे
मय्यर्भके करुणया स्वयमापतन्त्याः।
आकर्णयेयमपि नाम विरामकाले
मातस्तवांघ्रिमणिनूपुरशिञ्जितानि।। ६६।।

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

66. When, at the time of my death, surrounded as I am by the soldiers of Yama bearing weapons, You rush to me, Your child, of Your own accord out of compassion, may I then indeed hear the tinkling of Your jewel-studded anklets!

ब्रह्मेशकेशवमुखैर्बहुभिः कुमारैः
पर्यायतः परिगृहीतविमुक्तदेशम्।
उत्सङ्गमम्ब तव दास्यसि मे कदा त्वं
मातृप्रियं किल जडं सुतमामनन्ति।।६७।।

67. Your lap, O Mother, on which all Your numerous children such as Brahma, Isa, Kesava and others have by turns been taken and set down, when will You give it to me? The dull son, it is said, is the favourite of the mother.

ऊरौ शिरस्तव निवेश्य दयावितीर्ण-
संव्यानपल्लवसमीरविनीतखेदम्।
अत्रैव जन्मनि विभोः परमोपदेश-
मार्कर्णयेयमपि किं मणिकर्णिकायाम्।।६८।।

68. Placing my head on Your thighs, my sorrows removed by being fanned by You with the flap of Your garment out of compassion, shall I hear in this life itself the supreme teaching of the Lord (Visvanatha) at Manikarnika?

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

काञ्चीगुणग्रथितकाञ्चनचेलदृश्य-
चण्डातकांशुकविभापरभागशोभि।
पर्यङ्कमण्डलपरिष्करणं पुरारे-
र्ध्यायामि ते विपुलमम्ब नितम्बबिम्बम्।।६९।।

69. O Mother, I contemplate in my mind Your round hips, the ornament of the cot of Purari, made exquisitely beautiful by the lustre of the petticoat visible through the veil of gold cloth fixed in place by a thread of the girdle.

गर्भे निवेश्य भुवनानि चतुर्दशापि
संरक्षितुं कलितनिश्चितया भवत्या।
प्राकारमेव रचितं परितोऽपि नून-
मूहे सुवर्णमयमेदुरपट्टबन्धम्।।७०।।

70. It seems to me that, having decided to protect the fourteen worlds embedded in Your womb, You have made the massive girdle of gold (round Your waist) verily an enclosing wall.

मुक्ताश्च खल्वपि यदि त्रिपुरे भवत्याः
स्तन्याशया स्तनतटं न परित्यजन्ति।
अस्माकमुद्भटभवज्वरतापिताना-
मार्द्रीभवन्तु वदनानि कुतो न हेतोः।।७१।।

Digitization by Hindu-Heritage Endowment, USA. HHFA(USA)

71. O Tripura Devi, when even liberated souls (who are like the pearls in Your necklace) do not leave Your bosom because of their desire for Your milk, why should not we, who are being tormented by the violent fever of Samsara, wet our mouths with it (Your milk)?

Note. The liberated souls are 'muktas' and they are compared to the pearls (muktas) in the necklace of the Devi. This is a pun on the word 'mukta'.

नष्टोपलब्धमधिगत्य शिशुं चिरान्मां
वात्सल्यविद्रुतहृदः परदेवतायाः।
क्लिद्यत्पयोधरविनिःसृतदुग्धबिन्दु-
निष्यन्दपङ्क्तिरिव दीव्यति हारयष्टिः।।७२।।

72. The string of pearls (in the necklace) of the Supreme Goddess shines like a row of drops of milk flowing from Her breasts because of Her heart melting out of tenderness on getting me, Her long lost child, back.

यत्तद्धनुर्जनमनोमयमैक्षवं ते
तस्यास्तु देवि हृदयं मम मूलदेशः।
चापाधिरोपणविधौ चरणाञ्चलेन
सम्भाव्यते किल समाक्रमणं कदाचित्।।७३।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

73. May my heart, O Devi, be the base of Your bow of sugarcane which is the essence of the minds of all living beings; then, when You string Your bow the tip of Your foot may well be placed there.

Note. The Devi holds a bow of sugarcane which represents the mind.

आस्थाय दारुणतरं कमपि स्वभाव-
मत्यन्तदुष्कृतकृतामपि शिक्षणाय।
गृह्णासि सायकपदे कुसुमान्यमूनि
मातः सुतेषु महती किल रूक्षतेयम्।।७४।।

74. In a mood of great anger, to punish those who have committed the most heinous offences, You take up only flowers to use as arrows; O Mother, this is indeed Your utmost severity towards Your children.

Note. The arrows of the Goddess in Her aspect as Kamesvari are made of flowers.

पाशं सृणिं च करयोस्तव भावयन्तः
संस्तम्भयन्ति वशयन्ति च सर्वलोकान्।
चापं शरं च सकृदम्ब तव स्मरन्तो
भूपालतां दधति भोगपथावतीर्णाः।।७५।।

75. Those who are wedded to the path of (worldly) enjoyment control and subjugate the

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

whole world by meditating on the rope and the goad in Your hands; by thinking, just once, of Your bow and arrow, O Mother, they become kings.

पाशाङ्कुशौ तव करे परिचिन्त्य राग-
द्वेषौ जयन्ति परमार्थविदस्तु धन्याः।
एकत्र चापमितरत्र शरं च मत्वा
व्यावर्तयन्ति हृदयं विषयान्धकूपात्।।७६।।

76. The fortunate ones who know the truth conquer attachment and aversion by meditating on the rope and the goad in Your hands; by meditating on the bow on one side and the arrow on the other, they turn their minds away from the treacherous well of objects of sense.

उत्क्रान्तमान्तरमिदं करणं जनाना-
मप्येति चन्द्रमिति हि श्रुतयो वदन्ति।
आस्तामिदं मम तु देवि मनोऽधुनैव
लीनं दृढं वदनचन्द्रमसि त्वदीये।।७७।।

77. The Srutis say that the mind (the subtle body) of people, on leaving (the gross body) goes to the Moon; let it be so; O Devi, my mind however is even now firmly attached to the Moon that is Your face.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Note. On death, the subtle body, consisting of the mind and the subtle organs of sense and action, leaves the gross (physical) body. The subtle body of those who have acquired sufficient merit (punya) goes to the Chandraloka (the world of the Moon) and enjoys heavenly pleasures there, to come back to the earth in a new body when the merits are exhausted (See Bhagavad-gita-8.25).

विद्यात्मनो जननि तावकदन्तपङ्क्ते-
वैमल्यमीदृगिति वर्णयितुं क्षमः कः।
तत्सम्भवा यदमला वचसां सवित्री
तन्मूलकं कवियशोऽपि ततस्तरां यत्।।७८।।

78. Who can describe, O Mother, the purity (whiteness) of Your rows of teeth, which are Knowledge itself; the goddess of speech who is born from them is white; the glory of the poet, the source of which is the goddess of speech, is even purer.

Note. Sarasvati, the goddess of speech, is said to have been born from the words or the teeth of the supreme Goddess, because of her white complexion.

स्वच्छापि ते वहति यत्किल दन्तपङ्क्तिः
स्वच्छन्दनिर्दलितदाडिमबीजशोभाम्।।
तन्मे रजोव्यतिकराधिकपाटलिम्नि
चित्ते परं परिचयादिति चिन्तयामि।।७९।।

Digitization by Hindu-Heritage Endowment, America. HHFA(USA)

79. If indeed Your pure row of teeth has the (reddish) glow of the seeds of a pomegranate which has split of its own accord, I think it is because of its close contact with my mind which is extremely red because of the preponderance of Rajoguna.

Note. The teeth of the Goddess are tinted slightly red because of her chewing betel leaves. The poet attributes this redness to his own mind which is red because of the preponderance of Rajoguna. Since the poet's mind is always fixed on the teeth of the Goddess, the redness of his mind is said to have spread to Her teeth.

अर्धं जितत्रिपुरमम्ब तव स्मितं चे-
दर्धान्तरेण च तथा भवितव्यमेव।
तच्चिन्तये जननि कारणसूक्ष्मरूप-
स्थूलात्मकत्रिपुरशान्तिकृते स्मितं ते।।८०।।

80. O Mother, if one-half of Your smile conquered the three citadels, the other half can also do the same; therefore, O Mother, I invoke Your smile for the destruction of my three bodies, namely, the causal, the subtle and the gross.

Note. The destruction of the three citadels is attributed to Lord Siva, but since the Devi is half of Siva, it is said here that half of her smile destroyed them. The three citadels stand allegorically for the three bodies—the gross or physical body, the subtle body consisting of the mind and the subtle organs of sense and of action, and the causal body which is beginningless ignorance or Avidya, which is the cause of our identification with the gross and subtle bodies.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

मत्क्लेशदर्शनपरिद्रवदन्तरङ्ग-
हैयङ्गवीनपरिवाहनिभं जनन्याः।
अन्तस्तमोपहमनुस्मरतां जनानां
मन्दस्मितं भुवनमङ्गलमस्तु भूत्यै।।८१।।

81. The gentle smile of the Mother which removes the inner darkness of those who constantly meditate on it, which resembles the flow of melted butter due to Her heart melting at the sight of my sufferings, and which augurs well for the whole world, may it ensure our welfare !

सांसिद्धिकाननसरोरुहदिव्यगन्ध-
सान्द्रीकृतेन्दुशकलाकलिताधिवासम्।
ताम्बूलसारमखिलागमबोधसारं
मातर्विधेहि मम वक्त्रकलाचिकायाम्।।८२।।

82. O Mother! Pour into the spittoon that is my mouth the juice of Your chewed betel which represents the essence of the knowledge contained in all the Vedas and whose fragrance is enhanced by the natural and divine scent of Your lotus-mouth and further intensified by camphor.

Note. There is an allusion here to the story of the Tamil poet Kalamegha who was a cook in the temple of Jambukesvara near Srirangam, on whom the Goddess is

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

said to have conferred the gift of poesy by spitting betel juice into his mouth. Similar stories exist about Kalidasa, Mookakavi and others.

नासामणिस्तव शिवे चिरसंस्तवेन
प्रत्याहृते मनसि भाति तपोधनानाम्।
अज्ञानसन्ततिनिशात्ययसूचनार्थ-
माविर्भवन्त्यसुरदेशिकतारकेव।।८३।।

83. O Sivaa (Goddess), Your nose-ring shines in the minds of ascetics controlled by long practice, indicating the end of the long night of ignorance, just as the planet Venus (Sukra, the preceptor of the Asuras) makes its appearance (to indicate the end of the night and the coming of dawn).

ताम्बूलगर्भपरिफुल्लकपोललक्ष्य-
ताटङ्कमौक्तिकमणिप्रतिबिम्बदम्भात्
अस्तद्वयव्यतिकरामलसत्त्वमाद्यं
वर्णं बिभर्ति जठरे तव वक्त्रबिम्बम्।।८४।।

84. Under the guise of the reflection of the pearl in Your ear-ring on Your cheek which is bulging because of the betel inside, Your mouth holds within itself the primordial letter (Om), which is pure Existence free from all contact with duality.

Digitization by Hindu Heritage Foundation of America. HHFA(USA)

दत्ते श्रियं बहुविधां कुशलानि दत्ते
दत्ते पदं सुरपतेरपि लीलयैव।
ईदृग्विधाम्ब तव दृष्टिरितोऽधिका वा
नाद्यापि कर्णमतिवर्तितुमीश्वरीयम्।।८५।।

85. O Mother, Your glance confers many kinds of wealth; it confers all welfare including even the status of Indra, all as if it is all just sport. But this glance of Yours has however not been able to go beyond Karna / the ear.

Note. There is here a pun on the word 'Karna' which means the ear and is also the name of a well-known character in the Mahabharata, who is considered to be the highest exemplar of generosity. Though the Devi's glance goes far beyond Karna in generosity, it (meaning here her eyes) cannot obviously stretch beyond Her ears.

पाषाणकूटकठिने जनदुर्विगाहे
व्यर्थं महत्युपनिषद्विपिने प्रवृत्ता।
सेव्येत केन तव लोचनचन्द्रिकेय-
मेनां निपातय सकृन्मयि तप्यमाने।।८६।।

86. The moonlight that is Your glance is directed, in vain, on the hard, rocky forest of the Upanishads which are impenetrable by man; who can benefit by it? Deign to direct it, just once, on me who am suffering from the heat (of Samsara).

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

कामं शिवेन शमितं पुनरुज्जगार
दृष्टिस्तवेति किमियं जननि स्तुतिस्ते।
लीलाप्रसूतपुरुषार्थचतुष्टयाया-
स्तस्याः परं तु स भवत्यवयुत्यवादः।।८७।।

87. Is it a praise of You, O Mother, to say that Your glance revived Kamadeva who was destroyed by Lord Siva? It is a gross understatement of the power of Your glance which confers, as if it is just play, all the four Purusharthas (Dharma, Artha, Kama and Moksha).

Note. There is a pun on the word 'Kama' which means the god of love and is also one of the four Purusharthas. Kamadeva was burnt to ashes by Lord Siva but was brought back to life at the instance of the Devi. But this is only an insignificant achievement for Her since She can confer not only Kama, but all the other three Purusharthas as well, without any effort.

सोमो जगज्जनयितेति यदाह वेदो
नेदं लतापरमिति भ्रमितव्यमार्यैः।
यः शैववामतनुवर्तिभवद्दृगात्मा
चन्द्रो जगत्सृजति तत्पर एष वादः।।८८।।

88. When the Vedas say that Soma is the creator of the world, wise people should not mistake it as a reference to the plant of that name; what is meant is that the moon, which is Your eye, being on the left side of Lord Siva's face, creates the universe.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

Note. The word 'Soma' means the plant of that name as well as the moon. Lord Siva has three eyes, the right eye being the sun, the left eye the moon and the middle eye, fire. The left eye performs the function of creation, the right eye of preservation and the middle eye of dissolution. Since the Devi forms the left side in the Ardhanari concept, the left eye belongs to her and it is the creator of the universe.

सूच्यग्रवद्वसुमतीमणुवच्च मेरुं
दृष्टिर्यदम्ब तव पश्यति दानशौण्डा।
दृष्टास्त्वया वयमपीह ततः स्मरामो
वेशन्तमेव भवसागरमुत्तरङ्गम्।।८९।।

89. Your glance, which is famed for generosity, sees the earth as the point of a needle and Mount Meru as an atom, O Mother! So, if Your glance falls on us, we too shall regard this ocean of Samsara full of huge waves as a mere pond.

वाणीनिकेतनतया घनसारगौराः
कल्हारकेसररुचः कमलानुषङ्गात्।
मातर्जयन्ति शरणागतलोकचेतो-
मालिन्यमार्जनवशादसिताः कटाक्षाः।।९०।।

90. White as camphor because of being the abode of the goddess of learning, Sarasvati, shining like the lotus-stalk because of association with Lakshmi, black because of wiping away the dirt in the minds of those who

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

have taken refuge in You, O Mother, resplendent are Your eyes!

Note. The eyes of the Devi are the abode of Sarasvati and Lakshmi.

आकर्णमुल्लसति मातरपाङ्गदेशे
कालाञ्जनेन घटिता तव भाति रेखा।
शैवालपङ्क्तिरिव सन्ततनिर्जिहान-
कारुण्यपूरपदवीकलितानुबन्धा।।९१।।

91. The line of black collyrium at the corner of Your eyes, extending up to the ears, appears like a stretch of moss washed ashore by the waves of Your ever-flowing compassion.

विश्वं सृजत्यवति हन्ति च यः कटाक्षो
विश्वस्यतां कथमसौ चपलस्वभावः।
एषोऽपि यामनुसरँल्लभते यशांसि
तामेव विश्वसिमि देवि तवानुकम्पाम्।।९२।।

92. How can one rely on Your glance which creates, sustains and destroys the universe and so is fickle by nature? I shall trust only that compassion of Yours, O Devi, by which alone Your glance itself gets its glory.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

अर्धं कलङ्करहिता करुणैव शम्भो-
रर्धं गुणास्तदितरे सकलाः समेताः।
इत्यम्ब सम्प्रति किल स्फुरितं रहस्यं
सम्पश्यतो मम भवन्मयमैशमर्धम्।।९३।।

93. One half of Sambhu is untainted compassion, the other half is all the other qualities put together; O Mother, this mystery I now understand, seeing that half of Siva is You Yourself.

Note. The Devi is compassion itself. Since She is half of Siva in the Ardhanari concept, one half of Siva is pure compassion.

अम्ब भ्रुवोस्तव विचेष्टितमप्रमत्तं
सम्पश्यतां निजनिजार्थनिदेशहेतोः।
तन्मूलदेशनिहिता निभृता सुराणां
दृष्टिः प्रयाति मृगनाभिविशेषकत्वम्।।९४।।

94. The steady gaze of the gods, directed at Your eyebrows, the movement of which they watch vigilantly to know Your commands to them, plays the role of musk.

Note. Musk is applied on the forehead between the eyebrows.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

सारं कणं कणमघर्मरुचां सहस्रा-
त्संगृह्य निर्मितमिदं तव वक्त्रबिम्बम्।
तावत्सुधाकरकलङ्ककुलानि पश्चा-
देकत्र देवि निहितानि कचापदेशात्।।९५।।

95. Your face was formed by collecting, bit by bit, the essence of thousands of moons; thereafter the stains in an equal number of moons were gathered together and formed into Your hair, O Devi!

विन्यस्तमिन्द्रमणिकन्दलसुन्दरेषु
केशेषु ते स्फटिकनिर्मलमिन्दुखण्डम्।
आधारसंगतिवशादसितायमान-
मिन्दीवरच्छदवतंसदशां बिभर्ति।।९६।।

96. The crystal-clear digit of the moon placed on Your hair of sapphire-like beauty acquires the dark colour of its support and looks like an ornamental blue lotus.

Note. The moon is on the left side of Siva's forehead and is therefore on the Devi's hair.

चिन्तामणिस्त्रिभुवनेश्वरि कौस्तुभश्च
ख्यातौ मणी तव गृहाङ्गणकुट्टिमस्थौ।
किं रत्नमन्यदुपलभ्य किरीटकोटिं
वाचस्पतिप्रभृतयस्तव वर्णयन्तु।।९७।।

Digitization by Hindu Heritage Endowment Foundation of America. HHFA(USA)

97. The courtyard of Your abode is paved with the famous jewels, Chintamani and Kaustubha, O Ruler of the three worlds! Can even Brihaspati and others (like him), seeing the other (necessarily superior) jewel at the tip of Your diadem, describe (the beauty of) it?

Note. Chintamani and Kaustubha are so wonderful that it is extremely difficult to describe their beauty. These are however used only to pave the courtyard of the Devi's abode. The jewel on the diadem of the Devi must necessarily be even superior to these and so even Brihaspati cannot describe its beauty.

प्रादुर्भवत्तरणिबिम्बशतारुणानि
पर्याप्तशीतकिरणायुतशीतलानि।
शृङ्गारसारपरिवाहमयानि मात-
रङ्गानि केऽपि चरमे जनुषि स्मरन्ति।।९८।।

98. Red like a hundred rising suns, cool as ten thousand moons, overflowing with love, O Mother, only a (blessed) few who are in their last birth can call to mind this form of Yours.

प्रत्यग्रकुंकुमरसाकलितांगरागं
प्रत्यङ्गदत्तमणिभूषणजालरम्यम्।
ताम्बूलपूरितमुखं तरुणेन्दुचूडं
सर्वारुणं किमपि वस्तु ममाविरस्तु।।९९।।

99. May (Your) indescribable form, anointed with an unguent made of fresh saffron, every limb

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

beautifully adorned with ornaments of precious stones, the mouth full of betel, crowned with a crescent moon, red all over, manifest itself before me.

अर्धं स्त्रियस्त्रिभुवने सचराचरेऽस्मि-
न्नर्धं पुमांस इति दर्शयितुं भवत्या।
स्त्रीपुंसलक्षणमिदं वपुराद्दतं य-
त्तेनासि देवि विदिता त्रिजगच्छरीरा।।१००।।

100. It is to show that in the three worlds of animate beings and inanimate objects half is feminine and half masculine that this form which is both feminine and masculine has been assumed by You; that is why, O Devi, You are known as having the three worlds as Your body.

निर्मासि संहरसि निर्वहसि त्रिलोकीं
वृत्तान्तमेतमपि वेत्ति न वा महेशः।
तस्येश्वरस्य गिरिजे तव साहचर्या-
ज्जातः श्रुतिष्वपि जगज्जनकत्ववादः।।१०१।।

101. You create, sustain and dissolve the three worlds; Mahesha may or may not even know this fact; O Girija, only because of his being Your consort is he spoken of in the Srutis as the creator of the worlds.

Note. It is only because of Sakti that creation, etc, take place. Brahman is actionless.

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

सत्तास्यखण्डसुखसंविदसि त्रिलोकी-
सर्गस्थितिप्रतिहतिष्वपि निर्व्यपेक्षा।
त्वामन्तरेण शिव इत्यवशिष्यते कि-
मर्धं शिवस्य भवतीत्यनभिज्ञवादः।।१०२।।

102. You are Existence; You are Infinite Bliss and Consciousness; You are independent in the acts of creation, sustenance and dissolution of the three worlds; without You what is left to be called Siva? It is only the ignorant who say that You are (only) half of Siva.

Note. This verse brings out the Svarupa lakshana (essential nature) as well as the Tatasthalakshana (accidental characteristic) of Brahman and points out that the Supreme Brahman can be described only by means of the Tatasthalakshana, that is, the acts of creation, sustenance and dissolution that are performed by Sakti. This is why the Devi is known as Vimarsarupini in the Lalita sahasranama. The first verse of Saundaryalahari is also relevant in this context.

नास्मिन्रविस्तपति नात्र विवाति वातो
नास्य प्रवृत्तिमपि वेद जगत्समस्तम्।
अन्तःपुरं तदिदमीदृशमन्तकारे-
रस्माद्दशास्तु सुखमत्र चरन्ति बालाः।।१०३।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

103. There (in Brahman) the sun does not shine; the wind does not blow; the world does not know anything of what happens; such is the inner apartment of Siva's abode; but we (Your) children move about happily there.
Note. See Kathopanishad--II.ii.15.

त्वत्सन्निधानरहितो मम मास्तु देश-
स्त्वत्तत्त्वबोधरहिता मम मास्तु विद्या।
त्वत्पादभक्तिरहितो मम मास्तु वंश-
स्त्वच्चिन्तया विरहितं मम मास्तु चायुः।।१०४।।

104. May I never reside in a place which is devoid of Your presence; may I not have knowledge which does not teach about You; may I not have descendants who do not have devotion to Your feet; may I not live a life which is devoid of the thought of You.

त्वं देवि यादृगसि तादृगसि त्वमीद-
गेवेति वक्तुमिह बोद्धुमपि क्षमः कः।
मामेव तावदविदन्नतिपामरोऽहं
मातः स्तुतिं त्वयि समर्पयितुं विलज्जे।।१०५।।

105. You are what You are; who can say, or even know, that You are like this or like that? I, who do not know even myself, being absolutely

Digitization by Hindu-Heritage Foundation of America. HHFA(USA)

ignorant, feel ashamed to offer these praises to You, O Mother!

काचित्कृता कृतिरिति त्वयि साऽर्पितेति
कापि प्रमोदकणिका न ममान्तरङ्गे।
मौढ्यं मदीयमिह यद्विदितं ममैव
किं त्वम्ब विश्वसिमि दीनशरण्यतां ते।।१०६।।

106. I do not feel elated in the least at having composed a work somehow and offered it to You; I know under what delusion I am; but I have confidence, O Mother, that You are the refuge of the distressed.

कालानपास्य विषुवायनसंक्रमादी-
नस्तंगते हिमकरे च दिवाकरे च।
अम्ब स्मरेयमपि ते चरणारविन्द-
मानन्दलक्षणमपास्तसमस्तभेदम्।।१०७।।

107. When, going beyond time, the equinoxes and the solstices, the sun and the moon have ceased to exist, O Mother, may I still contemplate Your lotus feet which are Bliss itself and which are beyond all differences (duality).

चतुरध्यायीरूपं कलहंसव्यञ्जनं जगन्मातुः।
अपरब्रह्ममयं वपुरन्तः शशिखण्डमण्डनमुपासे।।१०८।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

108. I meditate on the Mother of the universe in the form of the treatise with four chapters (Brahmasutra), who displays the Kalahamsa, who is Apara Brahman itself and who is adorned with the crescent moon.

Note. The moon is the symbol of Jnana and the Kalahamsa is the symbol of Vairagya (detachment).

इति श्रीनीलकण्ठदीक्षितविरचितः
आनन्दसागरस्तवः संपूर्णः।।

****

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

ஸ்ரீஸௌந்தர்யலஹரியில்
ஸ்ரீமத் ஆசார்யாள் பராசக்தியின் மஹிமையை
வெளிப்படுத்தியதில் அதில் அம்பாளுடைய முக்ய
வாசஸ்தலமான ஸ்ரீஹாலாஸ்ய க்ஷேத்ரமான
ச்யாமளா பீடத்தில் விளங்கிவரும்
ஸ்ரீமீனாக்ஷியின்
அஷ்டோத்தர நாமாவளி

ओं मातङ्ग्यै नमः
विजयायै
श्यामायै
सचिवेश्यै
शुकप्रियायै
नीपप्रियायै
कदंबेश्यै
मदाघूर्णितलोचनायै
भक्तानुरक्तायै
मन्त्रश्यै
पुष्पिण्यै
मन्त्रिण्यै
शिवायै
कलावत्यै

रक्तवस्त्रायै
अभिरामायै
सुमध्यमायै
त्रिकोणमध्यनिलयायै
चारुचन्द्रावतंसिन्यै
रहःपूज्यायै
रहःकेल्यै
योनिरूपायै
महेश्वर्यै
भगप्रियायै
भगाराध्यायै
सुभगायै
भगमालिन्यै
रतिप्रियायै

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

चतुर्बाहवे लक्ष्म्यै
सुवेण्यै व्यापिन्यै
चारुहासिन्यै सर्वरञ्जन्यै
मधुप्रियायै दिव्यचन्दनदिग्धागै
श्रीजनन्यै यावगार्द्रपदाम्बुजायै
शर्वाण्यै कस्तूरीतिलकायै
शिवात्मिकायै सुभ्रुवे
राज्यलक्ष्मीप्रदायै बिम्बोष्ठ्यै
नित्यायै मदालसायै
नीपोद्याननिवासिन्यै विद्याराज्ञै
वीणावाद्यै भगवत्यै
कंम्बुकण्ठ्यै सुधापानानुमोदिन्यै
कामेश्यै शंखताटङ्किन्यै
यज्ञरूपिण्यै गुह्यायै
संगीतरसिकायै योषित्पुरुषमोहिन्यै
नादप्रियायै किंकरीभूतगीर्वाण्यै
नीलोत्पलद्युत्यै कौळिन्यै
मातङ्गतनयायै अक्षररूपिण्यै
विद्युत्कपोलफलकायै कलाधरायै

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

मुक्तारत्नविभूषितायै मनस्विन्यै
सुनासायै अचिन्त्यानन्दविभवायै
तनुमध्यायै रत्नसिह्मानेश्वर्यै
श्रीविद्यायै पद्मासनायै
भुवनेश्वर्यै ७० कामकलायै
प्रथुस्तन्यै स्वयंभू कुसुमप्रियायै
ब्रह्मविद्यायै कल्याण्यै
सुधासागरवासिन्यै नित्यपुष्पायै
अनवद्याङ्गयै शांभव्यै
यन्त्रिण्यै वरदायिन्यै
रतिलोलुपायै सर्वविद्याप्रदायै
त्रैलोक्यसुन्दर्यै वाच्यायै
रम्यायै गुह्योपनिषदुत्तमायै
स्रविण्यै नृपवश्यकर्यै
कीरधारिण्यै ८० भोक्त्र्यै
आत्मैकसुमुखीभूतजगताह्लादकारिण्यै
कल्पातीतायै जगत्प्रत्यक्षसाक्षिण्यै
कुण्डलिन्यै ब्रह्मविष्णवीशजनन्यै

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

सर्वसौभाग्यदायिन्यै
गुह्यातिगुह्यगोप्त्र्यै
नित्यक्लिन्नयै
अमृतोद्भवायै
कैवल्यदात्र्यै
वशिन्यै
सर्वसंपत्प्रादिन्यै
श्रीब्रह्मविद्यायै
श्यमळाबिंकायै

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)